THE SYMBOLIC CODE NEWS ITEMS

Volume One No. 7

In The Interest Of The S.D.A. Denomination

Heaven's Appeal

The time has come when the following appeal can no longer go unheeded with impunity:

"Many fields ripe for the harvest have not yet been entered, because of our lack of self-sacrificing helpers. These fields must be entered, and many laborers should go to them with the expectation of bearing their own expenses. But some of our ministers are little disposed to take upon them the burden of this work, little disposed to labor with the whole-hearted benevolence that characterized the life of our Lord.

"God is grieved as He sees the lack of self-denial and perseverance in His servants. Angels are amazed at the spectacle. Let workers for Christ study His life of self-sacrifice. He is our example." -- "Testimonies for the Church," Vol. 7, p. 254.

Where in the denominational organization are the "many" self-supporting workers? And why are there almost none instead of "many"?

What could make it possible for the class which has no means, to go forth and "throw their whole energies into this all-important work," and at the same time bear "their own expenses"? Why the present lack of self-sacrificing workers, and who is responsible for the condition?

The Master's commission to His laborers is: "Provide neither gold, nor silver, nor brass in your purses. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence." (Matt. 10:9-11.)

The plan of Christ forbids that any should enter the gospel ministry by salary, but rather by faith that his needs will be taken care of by those who open their doors to the Lord's laborers. Therefore, as there are hardly any self-supporting workers in the field, it is evident that there are but few missionaries whom Christ recognizes as His. Consequently, both those who hire gospel workers by stipulated salary, and the ones who accept such a position are violating the Master's command.

The present rule of the conferences is not only contrary to the Master's instructions but also responsible for not having "many self-sacrificing workers," for from all who enter into the work by faith, bearing their own expenses (receiving no pay from the conference but simply the hospitality of those who are convicted to receive instructions from God's messengers), the conference demands all the tithe and offerings from the interest they develop.

Thus any one who ventures to enter this sacred service is compelled to make his own way as long as he continues in the work, which does not only render the Lord's work impossible but also unfruitful, for to keep up one's own expenses continually and feed a family besides will take most of one's time.

It is neither Biblical nor just that one labor earnestly to raise up a company of believers, and then have the conference reap the tithe of his labor to feed a hired minister who had no part in the effort instead of the one who has sacrificed and done the work. Such an act might as well be called robbery.

This man-made rule has barred from the field "the many self-sacrificing workers," thus robbing those who are in the darkness of the light of present truth, with the result that there are thousands of S.D.A.'s without employment at this very time who, instead of entering into the gospel work as Christ has asked, are walking up and down the streets expecting to receive some charitable help, the while they are all too often getting themselves into mischief.

But this sorry condition would not now exist had the denomination followed the instruction of the "Great Teacher." Moreover, there would today have been "many" thousands of Spirit-filled gospel workers in the field instead of a bare handful, and where there is now one convert made at a great expense to the conference there would have been thousands brought in with no expense at all!

Each one that enters the work of Christ under the condition prescribed by Him should be allowed all the tithe that is realized from his labors until he has sufficient to pay his expenses, then the remainder should be kept by the conference. Thus the message would go by leaps and bounds -- more laborers, more converts, more means.

Hence, the present denominational system for the advancement of the gospel is foolish from the standpoint of the Bible as well as from the standpoint of the business world. Consequently, one cannot help but see that Satan has exercised his wisdom to put into the work of God those who labor for the loaves and fishes, and to keep out the self-sacrificing ones, thus seceding to leave the world in darkness. Hence, let God's true people sleep no longer, but awake, and reply to the following appeal by entering into the work now.

"God will have men who will venture anything and everything to save souls. Those who will not move until they can see every step of the way clearly before them, will not be of advantage at this time to forward the truth of God. There must be workers now who will push ahead in the dark as well as in the light, and who will hold up bravely under discouragements and disappointed hopes, and yet work on with faith, with tears and patient hope, sowing beside all waters, trusting the Lord to bring the increase. God calls for men of nerve, of hope, faith, and endurance to work to the point." "Life Sketches," 213-14.

CLOSED DOORS!

They are surely fighting the SRod here, so from now on I am sending my tithe to the "storehouse," "that there may be meat in" His "house."

Most of the brethren here are afraid of the "Testimonies" of Sr. White, and the leaders have got them believing that if they investigate the message for themselves, they will be deceived and lost!

They have closed the church against the SRod advocates and asked all to close their homes against them. But the truth shall triumph.

(Signed) O.O. Callentine, Bozeman, Mont.

We all surely enjoyed the last Code and are eagerly awaiting the next issue. We are having a time here and can see that the trouble is just commencing. The Mission Superintendent is expected to be here shortly, and they plan on guarding the door so they can have quarterly services without us present!

May God give us strength and grace to go through to the end. O, won't it be glorious when it is all over and we are with Jesus!

(Signed) Mrs. Faith Pruett, Sheridan, Wyo.

It is hardly possible to believe that our brethren would do such terrible things. But the enemy is desperate and will stop short at nothing. However, such unChristian tactics avail only to advance the message onward, as the following letter proves.

"CAN DO NOTHING AGAINST THE TRUTH, BUT FOR THE TRUTH"

After hearing the tirade against the SRod at the Carolina Camp Meeting last June, we returned home determined to fight it, and a little while later were glad to have the opportunity of voting to have 13 members disfellowshipped from the Charleston church. But now we can better appreciate their position, as we ourselves with another were cast out Dec. 19.

A short time ago we received from one of the SRod believers a letter containing many quotations from the Spirit of Prophecy which we never dreamed were there. They put us to studying and we soon clearly saw how unfair the denomination has dealt with the SRod teachings.

We thank God that He mercifully gave us willingness and courage to read and investigate for ourselves after we had set our hearts against His message. Praises be to Him for His goodness and for present truth. We expect to put ourselves and our all into this work.

(Signed) Mr. & Mrs. C.E. Wessel, Charleston, S. Carolina

REJOICING IN THE MESSAGE

While in Medford I had studies from Bro. _____ and accepted the message at that time. The church here just after I came was warned to have nothing to do with the SRod or anyone connected with it, and not to study with anyone coming to their homes to give Bible or Testimonies studies unless they could show credentials from the Conference. The

minister also warned the church elder not to let any speak from the pulpit unless he knew who they were and what they had to say!

I have been receiving the Symbolic Code and read it with great joy. Also I have read the tracts and rejoiced in the truths revealed in them.

(Signed) Mrs. W.E. Phillips, Bend, Ore.

I want to tell you that I am happy in this great message; not only in having the exalted privilege of being one of the 144,000 but also of having the equally high privilege actually of helping to gather in this most glorious company!

We are having some grand SRod meetings here. Last Sabbath we met at the home of Bro. _____ in Muncie, and there were present 19 in all.

May God bless you and all those connected with this great work. Let us have courage, for victory is sure, and that right soon. I never have felt the Lord so near, nor never have I felt so full of courage as now. Praise His name!

(Signed) Wm. Edwards, Hartford City, Ind.

EFFECTUAL REFORMATION

I am writing just a few lines to let you know that along with my husband I am rejoicing in this wonderful message, which has made a decided change for good in our lives. It is wonderful what the Lord will do when we open our hearts and homes to him....I love to read the SRod books and tracts and can always find new treasures in them.... We want and intend always to be sincere and true and to preach the Word till Jesus comes.

(Signed) Mrs. Wm. Edwards, Hartford City, Ind.

I am rejoicing so much for what the Lord has done for me since I accepted the SRod message that I want to tell you a little about it.

When the reform message came to me it found me for one thing heavily in debt. Immediately I began to ask the Lord to take care of this debt for me in such a way as to satisfy my creditor and leave us on friendly terms. This He straightway did, and now I am in a much better position to fulfill the admonition, "Whatsoever you do, do all to the glory of God."

How thankful I am that God hears the faithful prayers of His people and looses their heavy burdens! By His grace I mean to do all to His glory and help finish the work.

(Signed) H.H. Philebaum, Hartford City, Ind.

We are surely rejoicing in this present truth. It has made us firm believers in Sr. White's Testimonies, which we never fully believed before. Besides, we were fast becoming like the world again, but now my husband is out of the Masons and I am asking for my demit this month. We want nothing between us and our Saviour.

Last Sabbath one of the conference elders came to the Cocoa Church and preached against the SRod for two hours. One of the sisters told Mr. Harper that she would let no one tell her what to read and what not to read, but that she would read for herself. Mr. Harper had the first volume of the SRod in his pocket and handed it to her. Now she is reading it!

I want to tell you how greatly I enjoy the Symbolic Code. I read it over and over again. I am preserving all the Bible studies in a large loose leaf note book.

We have been Adventists nearly 16 years and are stronger in the old truth than ever before. Soon after coming into the church in Charleston, S. Carolina, we found that the church was not much different from the world. From that time on we have been mere mental Adventists. But now, thanks to the SRod, we have regained our first love. Praise God! I could shout for joy!

(Signed) Mrs. W.L. Harper, Richmond, Va.

I am surely happy and grateful to the Lord for the wonderful light and message of reform in the SRod. Raised in the truth yet, like most Adventists, I knew very little of what Sr. White's writings consisted and nothing of their real value, with the result that I had

drifted from the church when the SRod found me. But now thanks to it I have almost all the writings of the Spirit of Prophecy and study every moment possible. With this additional light every word of the Bible and Testimonies has become precious to me.

I praise God for His love and mercy in sending to us who have been so unfaithful this great reformatory message which is bringing about a change of "ideas and theories, habits and practices."

(Signed) Mrs. Floyd Davis, Greeley, Colo.

I praise the Lord for sending to me this wonderful message of present truth. Hereafter, I shall send my tithe and offerings to the storehouse that this message which is "meat in due season" may be given to others who are hungering for truth.

The Lord has been very merciful in showing me my true condition that I might repent and make sure my salvation. I had been working at a hospital where I had to be 5 or 6 hours on the Sabbath, but now I have given up my work and have closed my account with the world. And now God has given me a little season for study and self preparation to get ready to help finish the work and meet Him when He comes for His faithful servants.

(Signed) Mrs. M.L. Hodgen, Greeley, Colo.

I thank God for the message for the hour that is lifting Laodiceans out of deception, declension, and despondency into the light of the "truth as it is in Jesus."

Not many days ago, because of an extended backsliding, I was indulging in the worldly allurements of Satan. Cigarette smoking, drinking, gambling, dancing, theater going, indulgence of appetite, and Sabbath breaking were among the evils that dominated my being. But glory be to Him for preserving my soul to see and comprehend this message which has joined that of the Third Angel for the finishing of the gospel, and which has made it possible for me to lay aside such evils. Praise His holy name for His great love and merciful dealings and for a message with such effectual reforming and regenerating power.

(Signed) J.L. Looney, Greeley, Colo.

THANKFUL FOR LIGHT "Bible New Book"

I have long wanted to get to a post office to send this letter. Sometimes I do get discouraged at the way things go, then I think how God has the work in hand, and how He removed those who were enemies to present truth from this place a few days before I moved here.

I thank God often for the wonderful light I have received through the SRod on the Bible and Testimonies. My Bible has become a new book to me. So many things which I was taught applied only to the New Earth, but which were never clear, are now so plain and harmonious. I praise God for His truth and for the privilege of suffering a little for the Master.

(Signed) Mrs. A. Oswald, Tom Ball, Texas

GETTING READY TO "GO"

I am surely glad to receive the Symbolic Code, for it gives us courage to learn that there are faithful ones all over who are standing for the message. I am studying and praying, trying to get ready to work for the Lord in this last great struggle. I ask for your prayers.

(Signed) Ben Garrett, East Jamestown, Tenn.

IMPORTANT INSTRUCTIONS

Leaders of all companies are requested to write out each month on the back of report blank the full name and address of each member of the company. This procedure is imperative in order to carry on efficiently and successfully at this office. Also every one desiring the Code must send in his name and address, for only those whose names are on the mailing list will receive the Code.

In order to eliminate money changing for tithe and offering, paying for books, etc. on the Sabbath, a Laodicean practice which the Word

of God condemns, let us carefully attend to all such matters on preparation day by placing all monies in envelopes. To this end we advise that each company supply itself with small inexpensive envelopes. Do not use church materials where you are no longer paying for them, for it is not right.

In an early December issue of "Central Union Reaper" there appears a two column article entitled, "Battering Rams and Freedom," by C.A. Purdom, Superintendent of the Wyoming Mission.

In intent the article is a warning against the SRod, but unfortunately in execution it degenerates into a harsh spirited tirade without regard for simple fact and fairness.

It makes us sad to see such asperity in ministers of God, and surprises us that they will stoop to partial quoting, etc. to make out a case against us and to serve their own ends. We should think that S.D.A. ministers, having seen this sort of thing so long in first-day proponents, would shun it like a plague.

But alas "the angel of the Laodiceans" has been so long in Egypt, that his eyes have lost sight of the Master and his practices have become assimilated with those of the land wherein he dwells.

This is a sad warning to us to flee all the ways and works of Egypt lest we, too, become like that which we behold.

The burden of the article's bad temper and disingenuousness is to stand the October Symbolic Code at the whipping post. But our brethren seem to have forgotten that they "can do nothing against the truth, but only for the truth."

By quoting from the Symbolic Code in the same unscrupulous way that they have been quoting from the SRod all along, leaving out the important qualifying statements immediately preceding and following the portions quoted, the writer has only succeeded in the aforementioned article in serving the interest of the Code. Every such thing against the message is missionary literature for it.

"The efforts made to retard the progress of truth will serve to extend it. The excellence of truth is more clearly seen from every successive point from which it may be viewed. Error requires disguise and concealment. It clothes itself in angel robes, and every manifestation of its real character lessens its chance of success....

"'The wrath of man shall praise Thee, says the psalmist; 'the remainder of wrath shalt Thou restrain.' God means that testing truth shall be brought to the front, and become a subject of examination and discussion, even if it is through the contempt placed upon it. The minds of the people must be agitated. Every controversy, every reproach, every slander, will be God's means of provoking inquiry, and awakening minds that otherwise would slumber." -- 5 T 454, 453.

The more zealous their efforts along this line, the sooner will the work finish and the Lord come. Let us pray therefore that their zeal flag not, and yet at the same time that it will bring the honest among them, like Paul, to a place where God can humble and save them from the terrible spewing out (Ezek. 9) which awaits the "angel" of the Laodiceans.

A SERIOUS CONCERN TO ALL

A certain believer in present truth writes the following paragraph:

"Recently I visited with friends and relatives in _____, and tried to interest them in studying the SRod, but I found the prejudice very strong. Every one of them seemed to have seen in the SRod adherents only a tendency to criticize and bring out the faults of ministers and workers. Now as I see the message, our business is not a personal criticism of any. While we cannot help sighing and crying "for the abominations in the midst thereof," if we are to receive the "seal of the living God," yet our spirit is to be one of "love and forbearance."

Though it is impossible all at once to outgrow the old S.D.A. family frailties, foibles, and follies -- the common Laodicean heritage -- and reach the consummate perfection of our great Exemplar, the above remarks should be seriously considered by every one standing in the light. However, the impossibility of attaining to this absolute perfection overnight, the enemies of present truth with an utter lack of reason and fairness use as a weapon against the message. They go about decrying our habits, manners, and words, as though the SRod were responsible for them and had engendered every Laodicean propensity which we may still possess!

The corn in the field does not come to beautiful maturity in a moment. Even under the influence of the season's latter rain, it does

not bring forth full, round ears over night. The process of fruition takes a little time. Pitifully imperfect stalks themselves, yet our brethren "who hate us" and "cast us out for the Son of man's sake," strangely look for us, contrary to natural possibility, to shoot us into mature and perfect stalks "in a moment, in the twinkling of an eye!" Here is one of the best evidences that these critics "are in a sad deception" and "knowest it not."

The so-called condemnations, criticisms, and denunciations -- "the pricks" -- against which both the "angel" (leadership -- Rev. 1:20; 3:14) of the Laodiceans and the candlestick itself (church) are "kicking" and crying out in all manners of ways, are no more the sentiments of those who proclaim the message to the church at this time than were the condemnations which John the Baptist denounced upon the Jewish church -- his own, but the words of God which He has solemnly adjured to speak forth in fear and favor of none. Therefore, if they wish to think our position critical, ungenteel, and unsavory, let then bethink themselves of the words and demeanor of Elijah, John the Baptist, Luther, Sister White, aye every messenger God ever had, and they shall find that they are unwittingly placing us in chosen company and are in perilous danger of making God a liar over the sort of company He says He keeps and the caliber of His friends. Let them realize that they are foolishly condemning and laying to our charge that which is God's responsibility.

It is both unjust and also very unwise to reprobate us simply for doing our duty as the Lord has commanded: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins." (Isa. 58:1.) "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit Iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." (Ezek. 3:17-21.)

These poor blind souls are doing just what Paul warns them not to do: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." (Rom. 2:1.) They, themselves, with no charge from God and with no purpose but to justify self, proceed to reproach, recriminate, and score those who are declaring "God's counsels of old" which "are faithfulness and truth," realizing not that thereby they are doubly reproachable and reprehensible.

The very nature of things makes it impossible for us to say anything one way or the other about the specific allegations of hypercriticalness made by the questioner. All we can just observe is that our experience in general with those who accept the SRod is that whatever uncalled for criticisms may fall from their lips are the slip (a momentary reversion to hereditary Laodiceanism) and not the practice, and that all in all we find them far freer of this sin than those who are complaining against them, remarkably free of it considering the nature of the message they bear and the circumstances under which they are laboring. And what counts more, we have yet to observe one who speaks his denouncements with malice or glee, devoid of love. And what counts the most, almost everyone that we know is fighting the good fight to overcome his Laodicean propensities along this and other lines.

ANOTHER CONCERN SERIOUS TO ALL

"I am writing because I have been very much troubled and burdened over some things. However, before I state my problem, I want to say that I fully believe the message of the 144,000 and the purification of the church. By certain ones, though, are set forth some side doctrines which I cannot accept, and what I want to know is are they endorsed by the SRod?"

It is most unfortunate, the situation exposed by the questioner. We are sorry that some have put forward private interpretations of the message which have troubled the minds of others. Yet it seems unfair to call the message to task because of the unwarranted ideas advanced by some. This is like making the Third Angel's Message answer to the

world for the doctrinal extravagances of the many time-setters that have been in our midst.

We endorse no teaching or position not found in the publications of the SRod or authorized by this office, as is plainly declared on the first page of the Symbolic Code for October (No. 4). Nowhere is the position taken "that everyone that is brought into the Seventh-day Adventist church is unconverted, and that there should not be anyone brought in." The most extreme position which the message takes in this connection is that which the Spirit of Prophecy in the following testimony obliges it to take: "The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted, and those who were once converted but who have backslidden." -- 6 T 371.

This far we come, not an inch short, not an inch beyond. Those who do go beyond this point as well as those who refuse to come up to it are both committing equal extravagances which the truth rebukes.

Concerning the idea that the present time is not the day for individuals outside the S.D.A. church, though they know and believe the message, to repent and be baptized, we would say that God nowhere justifies a man, regardless of what his status might be -- whether Jew or Gentile, church member or infidel -- for putting off the day of repentance once light is come to him. This is the sin against the Holy Ghost. "Today, after so long a time; as it is said, Today if ye will hear His voice harden not your hearts."

However, under the dispensation of a special message to the church, such as Christ bore to the Jewish church for three and a half years and such as it is our lot to bear to the S.D.A. church today, we are not to understand that it is the work of those, who bear such a message, to carry on at the same time the Gospel program for the world at large.

The Lord has not left us in the dark in regard to what should be our position in this matter. Jesus was "holding forth" to the church members "in the borders of Tyre and Sidon" when the woman who "was a Greek, a Syrophoenician by nation," "came and fell at His feet," beseeching "Him that He would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meat to take the children's bread, and cast it unto the dogs (Gentiles). And she answered and said unto Him, Yes, Lord: but the dogs under the table eat of the children's crumbs. And He said unto her, For this saying go thy way; the devil is gone out of thy daughter." (Mk. 7:26-29.)

Hence we see that while we are expressly enjoined to feed the children, and not to go in search of the Gentiles, we are at the same time told not to withhold the truth from the latter, when they come voluntarily and in faith seeking crumbs.

QUESTIONS AND ANSWERS

Question: "Does not the attitude of the SRod toward foreign mission work give to its opposers a chance to accuse it of not being interested in the salvation of those who are in the world, and thus hinder its own progress in getting its message to the church?"

Answer: In regard to your concern over the SRod's apparent blockading of its own way by its attitude that we should not support the foreign missions program, we would say that if its enemies were not using this as a stumblingblock, they would be using something else. Its attitude is not one of opposition simply for opposition's sake or for the sake of furthering selfish interest. It believes in every kind of missionary work in itself, as must be clear to anyone who will study the message. But under the present circumstances, with a sword hanging over the church, momentarily ready to fall and send thousands to their destruction, God can hardly be consistent or merciful, in lavishing His time and means upon a program which, under the present turn of affairs, can no longer accomplish its divinely appointed purpose, but which from here on can only lend itself to augment the enemy's facilities for bringing into the church thousands of unconverted only to perish in the fearful slaughter of Eze. 9.

Question: "When we are not working for sinners in Zion, then why not for sinners in the world? They are all sinners in the sight of God....He has given us light since 1844 and He does not mean for it to be hidden 'under a bushel' but to lighten the world."

Answer: What is here said is true. If we are not working for sinners in Zion, we should be working for sinners in the world. However, if we truly understand and believe the message, we will be working for the sinners in Zion so much of the time that we will have no

time left to work for the sinners in the world, save for the "Syrophoenicians." Then we would be doing our full part to hasten the day of the Loud Cry when the light, which He gave us in 1844 for to lighten the world, but which we have all along hid "under a bushel," will finally reach every sinner.

If the opposers of the SRod had lived in the days of John the Baptist, in the days of Christ, or in the first 3 1/2 years of the apostles, and had been in their present frame of mind, they would have taken their stand on the side of the rulers of Israel against the truth of that time.

Question: "Does the SRod mean to teach that the Judgment for the righteous dead closed in 1931, or thereabouts, by the following statement? 'While God clears the way for the seven last plagues by laying some of His people to sleep in the grave, He has done the same for the event to take place in 1931 (if that date be correct). Those who cannot undergo the trial are laid in their graves, while the 144,000 remain and will escape, but the balance in the church (now) shall perish in the ruin.' (SRod, Vol. 1, p. 219.) Please explain."

The date 1931 and the statement in question have no reference to the investigative judgment. The SRod sets no date either exact or approximate for the closing of the judgment of the dead or for the beginning of the judgment of the living. The time of these events is not to be known until the one is past and the other begun.

As to the 1931 date and the event connected with it, we have no further light at the present time than is to be found in Vol. 1, pp. 108-114 and Vol. 2, p. 275. It was at that time (the close of 1930 and the beginning of 1931) that the event of publishing the message in the SRod, Vol. 1 took place, revealing the truth of the 144,000 and calling for a reformation. Therefore, though it was not before hand correctly understood just what the nature of the event would be, when the fullness of time came and no other event transpired but this identical one, it was thereby identified as the one predicted in Ezekiel 4; that is, the time at the end of the 430 prophetic years when the "scroll" was to make another turn.

In regard to the specific event in question, if the questioner will open his SRod, Vol. 1 and carefully restudy page 219, he will clearly see that the context of the statement, "Those who cannot undergo the trial are laid in their graves," requires that it be fulfilled before Eze. 9. Hence, it can only apply to the righteous who die under the Third Angel's Message up to the purification of the church, fulfilling Isa. 57:1 and not Rev. 14:13.

Question: "Please explain the meaning of Judah, Ephraim, and Israel, for these terms are often mentioned in the Bible, and especially in Hosea, chapters 4-14."

Answer: The questioner will remember that the Israelitish nation -- the twelve tribes -- divided after Solomon's death into two kingdoms. (1 Kings 11:11, 12; 12:19, 20, 21.) The one that was composed of the ten tribes, occupying the Northern portion of the promised land, was called "Israel," to which this term applies when used separately from the twelve tribes.

The term, "Ephraim," applies to this same kingdom. (Isa. 7:1, 2.) The kingdom which was composed of the two tribes and which occupied the Southern portion of the land is called Judah. The reason that "Ephraim" is synonymous with "Israel" is that the tribe of Ephraim ruled the kingdom. Hence, because of this fact the kingdom on the North is called by both names -- "Israel." and "Ephraim" -- whereas the Southern kingdom which was ruled by the tribe of Judah is therefore called "Judah." Thus, the terms "Israel," and Ephraim" are applicable to the Northern division, and the term "Judah" to the Southern division of God's ancient people.

Question: "Please explain E.W. 36: 'I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction,' etc."

Answer: The question which here arises is how is it possible to reconcile "The Shepherd's Rod" with the "Spirit of Prophecy," when the one seems to say that Jesus will leave the most holy place at Eze. 9, while the other says He will not leave until every case is decided?

Without attempting to explain the event described in E.W. 36, we shall inquire only into the matter of whether it is possible in view of the E.W. statement for Jesus to "leave" the most holy place to execute the work of Eze. 9 before the general close of human probation.

To begin with there is nothing in the word "leave" that connotes finality and permanence of condition or action. To leave once does not preclude the possibility of having left on previous occasions and then returned. Hence, on the logic of language alone, the mere fact that Sr. White "saw that Jesus would not <u>leave</u> the most holy until

every case was decided," does not argue that He could therefore never have left the most holy place before, and that He cannot leave it to execute Eze. 9 on the church.

However, we need not base our position entirely on logic. The Scriptures abundantly evidence the fact that Jesus is to dwell in the midst of His People at a time before every case is decided. We quote Zech. 2:10, 11 -- "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be My people."

Verse 11 proves that in "that day" when He comes and dwells in the midst of Zion, "many nations shall be joined to the Lord," and every S.D.A. ought to know that there will be no nations joined to the Lord after probation is closed.

Moreover, in Isa. 66:15, which reads, "Behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire," (Verse 16) "For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many," we see that when He comes with fire, it is to "plead" with all flesh, which proves that it is during probationary time, for after the close of probation God will plead with no flesh.

Furthermore, Isa. 66:20 proves that it is in this time during which the Lord pleads with all flesh that "many nations" -- "all your brethren" -- are joined to the Lord. Hence, "in that day," the day of slaughter (Eze. 9; Isa. 63; Isa. 66), He "will come, and...dwell in the midst of "Zion."

Therefore, it is clear that Jesus is to come and dwell in the midst of His people here on earth before the close of probation, as He dwelt with His people in the exodus movement, as is described in Isa. 4.

Some have an altogether too narrow view of the Godhead. They think that in order for Jesus to carry on the investigative judgment in the heavenly sanctuary, He must confine Himself there every moment, and that even in case of necessity He cannot leave the place of the most holy apartment to do anything else until His mediatorial work is finished.

Christ's departure from the holy place, at the consummation of the investigative judgment, is to result in His visible second advent, whereas the event of Eze. 9 and Zech. 2:9-11 is an invisible coming.

HEALTH REFORM

Question: "How do we stand on health reform? Do we yet discriminate without reservation against the use of pasteurized milk?

Answer: Our stand on health reform is with both feet set solidly and forward stepping. However, to be committed to this course does not mean to subscribe to extreme measures. On the contrary, it means to counsel common sense and moderation, not going beyond what has been divinely revealed.

Those specific articles against which the Spirit of Prophecy bears a positive testimony; denatured, devitalized, demineralized foods; and all unhealthful practices, we are pledged to avoid. But we do not take the stand that milk is not to be used. Some of us do not use it, but do not advocate it's disuse at this point. It would be foolish to urge such reform when the majority are still using coffee, tea, vinegar, spices, bitter, rich pastries, devitalized grains, etc. This would simply be to try to jump to the top step of the ladder while being held down by the heavy weights of wrong practices, instead of climbing from the bottom and step by step cutting away the weights until finally the top is reached, which process of progressive reform is better illustrated by the following dream.

"While at Battle Creek in August, 1868, I dreamed of being with a large body of people. A portion of this assembly started out prepared to journey. We had heavily loaded wagons. As we journeyed, the road seemed to ascend. On one side of this road was a deep precipice; on the other was a high, smooth, white wall, like the hard finish upon plastered rooms.

"As we journeyed on, the road grew narrower and steeper. In some places it seemed so very narrow that we concluded that we could no longer travel with the loaded wagons. We then loosed them from the horses, took a portion of the luggage from the wagons and placed it upon the horses, and journeyed on horseback.

"As we progressed, the path still continued to grow narrow. We were obliged to press close to the wall, to save ourselves from falling off the narrow road down the steep precipice. As we did this, the luggage on the horses pressed against the wall, and caused us to sway toward the precipice. We feared that we should fall, and be dashed in pieces on the rocks. We then cut the luggage from the horses, and it fell over the precipice. We continued on horseback, greatly fearing,

as we came to the narrower places in the road, that we should lose our balance, and fall. At such times, a hand seemed to take the bridle, and guide us over the perilous way.

"As the path grew more narrow, we decided that we could no longer go with safety on horseback, and we left the horses and went on foot, in single file, one following in the footsteps of another. At this point small cords were let down from the top of the pure white wall; these we eagerly grasped, to aid us in keeping our balance upon the path. As we traveled, the cord moved along with us. The path finally became so narrow that we concluded that we could travel more safely without our shoes; so we slipped them from our feet, and went on some distance without them. Soon it was decided that we could travel more safely without our stockings; those were removed, and we journeyed on with bare feet.

"We then thought of those who had not accustomed themselves to privations and hardships. Where were such now? They were not in the company. At every change, some were left behind, and those only remained who had accustomed themselves to endure hardships. The privations of the way only made these more eager to press on to the end.

"Our danger of falling from the pathway increased. We pressed close to the white wall, yet could not place our feet fully upon the path, for it was too narrow. We then suspended nearly our whole weight upon the cords, exclaiming, 'We have hold from above! We have hold from above!' The same words were uttered by all the company in the narrow pathway. As we heard the sounds of mirth and revelry that seemed to come from the abyss below, we shuddered. We heard the profane oath, the vulgar jest, and low, vile songs. We heard the war song and the dance song. We heard instrumental music, and loud laughter, mingled with cursing and cries of anguish and bitter wailing, and were more anxious than ever to keep upon the narrow, difficult pathway. Much of the time we were compelled to suspend our whole weight upon the cords, which increased in size as we progressed.

"I noticed that the beautiful white wall was stained with blood, It caused a feeling of regret to see the wall thus stained. This feeling, however, lasted but for a moment, as I soon thought that it was all as it should be. Those who are following after will know that others have passed the narrow, difficult way before them, and will conclude that if others were able to pursue their onward course, they can do the same. And as the blood shall be pressed from their aching feet, they will not faint with discouragement; but, seeing the blood upon the wall, they will know that others have endured the same pain.

"At length we came to a large chasm, at which our path ended. There was nothing now to guide the feet, nothing upon which to rest them. Our whole reliance must be upon the cords, which had increased in size, until they were as large as our bodies. Here we were for a time thrown into perplexity and distress. We inquired in fearful whispers, 'To what is the cord attached?' My husband was just before me. Large drops of sweat were falling from his brow, the veins in his neck and temples were increased to double their usual size, and suppressed, agonizing groans came from his lips. The sweat was dropping from my face, and I felt such anguish as I had never felt before. A fearful struggle was before us. Should we fail here, all the difficulties of our journey had been experienced for naught.

"Before us, on the other side of the chasm, was a beautiful field of green grass, about six inches high. I could not see the sun, but bright, soft beams of light, resembling fine gold and silver, were resting upon this field. Nothing I had seen upon earth could compare in beauty and glory with this field. But could we succeed in reaching it? was the anxious inquiry. Should the cord break, we must perish. Again, in whispered anguish, the word were breathed, 'What holds the cord?' For a moment we hesitated to venture. Then we exclaimed, 'Our only hope is to trust wholly in the cord. It has been our dependence all the difficult way. It will not fail us now. Still we were hesitating and distressed. The words were then spoken, 'God holds the cord. We need not fear. These words were then repeated by those behind us, accompanied with, 'He will not fail us now. He has brought us thus far in safety.'

"My husband then swung himself over the fearful abyss into the beautiful field beyond. I immediately followed. And oh, what a sense of relief and gratitude to God we felt! I heard voices raised in triumphant praise to God. I was happy, perfectly happy.

"I awoke, and found that from the anxiety I had experienced in passing over the difficult route, every nerve in my body seemed to be in a tremor. This dream needs no comment. It made such an impression upon my mind that probably every item in it will be vivid before me while my memory shall continue." -- 2 T 594-597.

So you can see that the whole problem is an individual one. If we are determined to keep pace with God, He will reveal to us the reforms He would have us institute in our lives and when to effect them. Therefore, we would not advise you to discontinue the use of milk until you are certain the Lord is telling you to do so.

Question: "Why is the great multitude of Rev. 7:9 called innumerable, when Zech. 13:8 speaks of those who are to be saved as 1/3 part, which is a numberable part? Please explain."

Answer: Of the great multitude it is said, "No man can number" it, which does not, however, mean that God cannot number it. Likewise it is with the hosts in Zech. 13:8. God has numbered them, although the exact number is not known to men as it is of the 144,000.

In the December Code we printed the following invitation from Sr. Palmer: "We came here the middle of October and would be glad to have any SRod member stop with us if in this vicinity," but we failed to give her address, which is C.C.C. 762, Red Cloud, Nebraska.

VERY IMPORTANT

Carelessness on the part of some has cost them a good deal, and much mail has gone astray, never reaching the office. Our correct address has been published in the past, but some have not given it any consideration. Please remember to address any member of this office in the following manner:

The Universal Publishing Assn.
Station K, Box 68
Los Angeles, California

Person's name

Do not place currency in common mail. Send either P.O. Money Order or a bank check. Make sure that your return address is given on all mail.

As these instructions have not been fully heeded, thus causing us confusion, we print them again, urgently requesting everyone corresponding with this office to use the precise form herein given.

Our free literature fund, created by free-will offerings, has thus far covered about half of the necessary expenses. Therefore, we are disposed to remind our friends in present truth of the need of this worthy enterprise.

The contributions for the Symbolic Code also thus far cover only about half of our expenses for supplies alone.

Our united prayer on Friday evening (5 P.M. Pac. Stand. Time; 6 P.M. Mount. Stand. Time; 7 P.M. Cent. Stand. Time; 8 P.M. East Stand. Time) in behalf of our brethren who are in darkness regarding present truth, should be faithfully observed by all concerned.

----------TEAR OFF HERE----------

Please place my name on your regular mailing list for your monthly paper. "The Symbolic Code"

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